

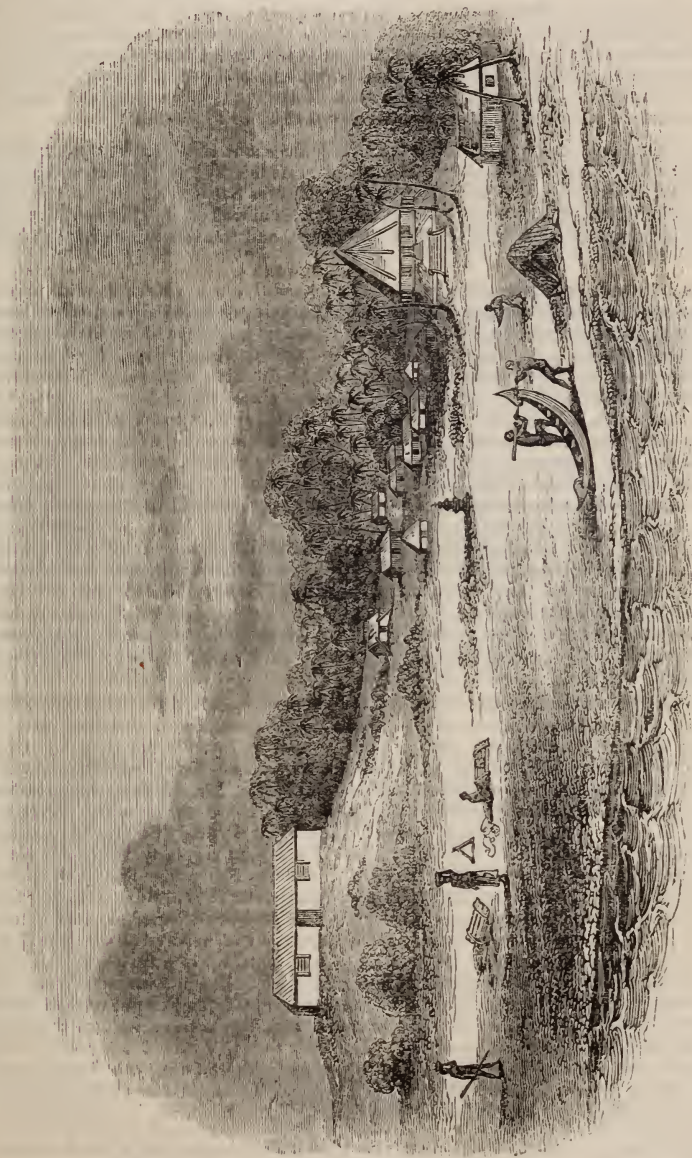




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THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**

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MISSION-CHAPEL AT MANDICAUDU, NEYVOOR.

## INDIA.

## NEYOOR MISSION.

AMONG the numerous out-stations connected with this mission, few surpass in moral interest or in natural loveliness, the locality which forms the subject of the accompanying engraving. For the means of presenting this, we are indebted to the Rev. C. Mead, who has also supplied the brief account which we now insert:—

“At *Mandicaudu*, on the sea-side, celebrated for its annual heathen feast, which is attended by vast numbers of heathen from various parts of the country, we have had for several years a small dwelling-house. This we usually occupy at the time of the festival, and, at other intervals, during the hot season. On an elevated spot near the house I have recently erected a place of worship, and named it *Ryde Chapel*. (Page 109.\*) The place is situated on the Malabar Coast, distant about four miles from Neyoor, and thirteen from Cape Comorin. The whole coast is lined with Romish chapels, and stone crucifixes, erected on pillars of masonry at intervals of three or four miles.”

We have much pleasure in presenting the annexed account of the native teacher who has charge of the above station, and whose support is provided by the christian generosity of friends at St. Petersburg. His original native name was Sabattean; but, at the request of his kind benefactors, he assumed the name of Alexandroffsky. The narrative which follows, was written by himself in the Tamil language, and translated into English by Mr. Mead.

“I was born of idolatrous parents at Killadichanvilly, near Mandicaudu. My heathen name was Sabattean Sempaga-peramal. We worshipped Petraccaly and other demons; believed in them as the authors of our salvation; made earthen and wooden images and erected altars for them. In honour of the idols we used to display flags, let off guns, sing songs, dance, roll on the ground, and offer goats in sacrifice with rice, plantains, and cakes; when flowers, dipped in saffron-water, were also placed before them. All these things we did in ignorance, thinking we should obtain in this way abundance of wealth and a numerous offspring, and be saved from all kinds of afflictions and early death. In order to be cured of any disease, we used to unite, in offering sacrifice, with one of the great men of the Shoodra caste. Soon after this, my father died, trusting, to the last, in the demons; and the Shoodra whom we joined in idolatry squandered our property in offerings to the idol-gods. We laboured for this man in a state of the greatest oppression. One night, my brother and I began thinking how we might escape from these troubles and be saved. Next day, we saw Nethegodian, the reader of Mandicaudu, with a Gospel in his hand. On seeing us, he came to our house, read the Gospel, and exhorted us. Immediately, we told him our sorrow. Then the reader told us that he thought it had all happened by the mercy of God; and he said, ‘If you truly embrace the Gospel, all sorrow will be removed.’ He gave us a tract, which I was then unable to read; but my brother read it daily.

“Through fear of the Shoodra and of the demons, we delayed for some time going to the chapel to hear the Word of God. While in this condition, the Rev. Mr. Mead came one day to Mandicaudu, and we then began to attend the chapel. Ashamed to be seen by our neighbours, we stood outside for a time, but afterwards went in and listened to the preaching of the Word. A few days after, Mr. M. came again to Mandicaudu, when I and my brother went to the chapel and heard the sermon. After prayer was over, Mr. M. inquired who we were? The reader said, ‘These two persons are newly seeking a knowledge of Christ.’ After this I went regularly to school, learnt to read the Scriptures, and attended the house of God every Sabbath. The Shoodra, having heard of this, was very angry, and took unlawfully our land to the value of 2,000 fanams, saying, ‘These fellows have become greater than us.’ Notwithstanding this trouble, by the grace of God, I continued to attend instruction, and endeavoured to keep the Sabbath-day holy. In May, 1835, I married Annamath, the daughter of a native Christian. We have now two children. My wife has been baptized, and diligently attends divine worship and instruction. After visiting various places, I was sent to Tippaspu, to read the Word of God to the people. While there I was seized with jungle-fever, and, in consequence, was removed again to my native village. I lay sick for the space of two years. Though I suffered great pain and weakness, and even despaired of life, the Lord graciously restored me to health. I was afterwards employed as school-teacher at Mandicaudu, and when fully restored, was appointed a Reader, and am still labouring in this village.”

\* The building on the left of the engraving is the chapel; that on the right is the residence of the native teacher; and the smaller buildings are the dwellings of the native inhabitants.



## TAHITI.

IN a letter received from one of our Missionaries at Tahiti, under date Oct. 18, the actual state and prospects of the Mission are described in the following terms. It will be seen that our Missionary brethren continue to possess the unlimited confidence of the natives; while the French intruders have hitherto utterly failed to win their favour, either for themselves or the religion which they seek to impose on these defenceless people:—

At this moment we possess more of the people's confidence than at any other period of the Mission: they now see that we are their *real friends*. Whilst French, English, and Americans, are quarrelling with one another, and striving who shall make most of the depressed and humbled state of the people, by possessing if possible their lands, we are now, after forty years' labour among them, *not possessed of a single inch of the soil, which we can call our own*. Since the period that the French quartered the tri-coloured flag on the Tahitian, there has been but one feeling existing among the people of the latter towards those of the former nation, namely, a *deep-rooted hatred*, which only needs an occasion to show itself. We are watched very narrowly, and need much prudence and circumspection. There is an individual, an Irishman, (who has been a creature of the popish faction,) who makes a visit here every week for the purpose of knowing all I say and do. There are also spies all round the island of Tahiti, and persons too whom no one would suspect to be in that character.

The more sensible part of our people say, "Had the Roman Catholics arrived instead of the *Duff*, they would not have had so much toil and anxiety as the Protestant Missionaries had, inasmuch as the two religions, of Roman Catholicism and Paganism, were so much alike." One course, and one only, is left to us, namely, to pursue the plan we have hitherto pursued, but, if possible, more effectively; to preach Christ—the Cross of Christ—in all its bearings on the present and future condition of man, and faithfully to warn all classes of the fearful condition of those who obey not the gospel of God.

I am happy to say that we have not yet seen any demonstration in favour of the Papal heresy. We seldom take any notice of it in our sermons, readings, and conversations with the people, unless the subject is either forced upon us by the latter, or comes naturally under review; and then it is not the *men*, but the *doctrines*, we expose. All is carefully noted down, and carried to head-quarters by their creatures, and we are, forsooth, put down as "enemies to the French Government."

There is one sentence in the Proclamation of Du Petit Thouars worthy of remark, and which it will be well for the Directors to keep in view in publishing letters, either in whole or in part, from any member of this Mission; for I feel thoroughly convinced, notwithstanding all their fair speeches about religious liberty, they only wait for a suitable occasion to drive us from the islands: "If any foreigner shall be found to speak against the French Government to the Tahitians, he shall be banished the island." You will see from this that great caution is necessary, to avoid even the appearance of offence.

The preceding statements are fully confirmed, and additional intelligence communicated, in the appended extract of a letter received from the Rev. J. T. Jesson, and dated in December last. The information it conveys affords at once ground of encouragement and of anxiety—encouragement because we are assured that our devoted brethren still stand fast in their integrity, and continue to enjoy the divine blessing upon their labours;—anxiety, on account of the unholy zeal with which the enemy is striving to destroy the precious fruits of their past exertions:—

*Monday, Sept. 26, (Sunday with the Priests.)*—This day the priests opened a new chapel on their premises, (a beautiful valley, where they are building the largest house in the Islands.) The band from the ship accompanied the high mass, and great numbers of the natives were attracted to the spot. Carot, the vicar-general, preached in Tahitian. Thus the work has commenced. The priests dined on board, and were treated with naval honours. Popery is established by the mouth of the cannon—how beautifully it maintains its character, "*Semper ubique et eadem*!" The priests, however, are just quietly lying on their oars, waiting for the arrival of a bishop for Tahiti, and a cargo of priests. Such is the position of affairs at this time.

I have not heard of a single convert to Romanism at present; on the contrary, I know

that, throughout the islands, the general feeling is that of cordial hatred, blended with profound contempt. I should not, however, neglect to state, that there are two Chiefs, Hitoti and Paofai, two bad men, though members of the church at Teirei, who, from political feeling, have always been opposed to the present reigning family. I should not be surprised if these men were to become papists; and if so, they would exercise an influence over others. Their influence, nevertheless, is very limited, for they are known among the people as bad characters. Under present circumstances, I feel that most emphatically, "we know not what a day may bring forth."

I shall quietly watch passing events. If the Papists have this field, they shall take it "*vi et armis*"—every inch shall be hardly fought for. I have strong confidence in the power of truth, and in the word and grace of Jehovah. The only things I fear are cannon-balls. Under these circumstances, however, we have great cause for thankfulness. My heart is cheered within me when I behold our much increased schools, and our much enlarged congregations. At no period of the history of the Tahitian Mission have there been more, if so many, individuals attending on the means of grace. I have just returned (December 19th) from Tautira, where I have been visiting that large and important station. Though the weather has been unusually wet, the schools were attended by from one to two hundred children. The congregations are large and very attentive, and numbers are seeking admission to the churches; many of these I shall probably receive as soon as Mr. Pritchard arrives to liberate me from this station, (Papeete.) I trust the French will fulfil their agreement in allowing liberty of conscience; if so, I confidently expect great prosperity.

THE following cordial expressions of christian sympathy in the trials of the Society, occasioned by the present circumstances of our Mission in Tahiti, have been received by the Directors, in addition to the very gratifying communications of a similar character, presented in May.

#### I.

FROM THE SCOTTISH MISSIONARY SOCIETY.

*Edinburgh, May 24, 1843.*

DEAR BRETHREN,—I have the painful satisfaction of communicating to you, by desire of the Directors of the Scottish Missionary Society, the following resolution, which was unanimously passed at our late annual meeting:—

"Resolved, That this meeting views with deep regret the attempt now making to bring the island of Tahiti under the domination of France; and the prospect there is, should the attempt prove successful, of Roman Catholic Missionaries being sent to that Island, for the purpose of turning the natives from the simplicity of the Gospel to the superstitions of Popery; and beg to express to the London Missionary Society, their heartfelt sympathy with them under these trying circumstances, which threaten to exercise so baneful an influence over their Mission in that Island, and over Missions in general in the Islands of the Pacific Ocean."

In communicating this expression of our sympathy with you, I cannot but express also my earnest hope and prayer, that God will graciously interpose in behalf of the inhabitants of the South Sea Islands, and of Tahiti in particular. Some years ago, we scarcely looked for a trial of this kind befalling our Missions; but I shall not wonder although this should be the commencement of a system of aggression by the Church of Rome on Protestant Missions, particularly in the more important fields, and in those in which they have been most successful. Perhaps it is well that we should be preparing for this; and, in an especial manner, lifting up our hearts in earnest prayer to God on behalf not only of Tahiti, and the other Islands of the Pacific Ocean, but of the various countries in which we have established Missions, that they may be preserved from the wiles and machinations of the man of sin. Amidst all that is going on



in the church and in the world, it is consolatory to think that "the Lord reigneth!"

I am, dear brethren, your very faithful friend and brother,

WILLIAM BROWN, *Sec.*

## II.

FROM THE CENTRAL CONFERENCE OF THE CANTON DU VAUD.

*Bex, Switzerland, May 25, 1843.*

DEAR AND HONOURED BRETHREN,—We have been profoundly affected by the blow that has been struck at the labours of your Missionaries in the Pacific, through the politico-religious interference of French Catholicism; and we feel a desire to express to you on this occasion our sincere sympathy.

The Central Conference of the Evangelical Societies of the Canton du Vaud, although not bearing an official character, may nevertheless be regarded as the appropriate representative of that pretty numerous section of our church, which has taken a part in the religious revival. It is then in the name of all those who, amongst us, have learnt, through divine grace, to invoke, in spirit and in truth, the name of Jesus, that we tender to you the right hand of fellowship, under an act of oppression, which, in striking at the churches of Polynesia, has so directly affected you. These churches are dear to us, as to all the children of God, on account of the extraordinary manifestations of divine grace of which they have been the objects. He, whose pleasure it is to show wonders, has seen fit to cast his compassionate regards upon these distant isles,—there he has displayed the riches of his mercy, and has chosen you to be the blessed instruments of his dispensations. "The Lord hath done great things for us, whereof we are glad."

But we must expect that the enemy will not permit us, without a struggle, to accomplish these peaceful and glorious victories of the Eternal Son of God; for we are not ignorant of the devices of Satan. The events which have recently transpired in the Island of Tahiti, are the fruits of his work of darkness. How should we deplore them! How should we manifest our feelings under the blow by which you have been struck! All the friends of missions in our country have been deeply moved. Ever since this sad intelligence reached us, we have raised our suppliant hands towards the Lord, on behalf of our oppressed brethren. We have entreated Him to strengthen them against aggression from without; to fortify them in the faith; and to thwart the designs of the adversary, by overruling them to the glory of his great name.

We live in troublous times, which demand, on the part of the servants of the living God, redoubled activity and an enlarged spirit of prayer. We shall heartily unite in the supplications to be specially offered on the first Monday in June, in reply to the appeal which you have circulated; and we propose to second, with all our efforts, our brethren of the Evangelical Missionary Society of Paris, who have adopted the resolution, if God should furnish the means, to extend the sphere of their labours to the islands of the South Sea.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds, and every high thing that exalteth itself against the knowledge of God." We may then hope that victory will be on our side. God can convert to good all that the enemy intends for evil. Take courage, then, beloved friends!—be strong in the Lord and in the power of his might. He is only trying you for a season that you may enjoy a larger manifestation of his favour. From the highest heavens he watches over his church; and no design formed against it can prosper.

It is in this firm expectation that we send you the assurance of our fraternal love. United to you by the bands of the same faith and the same hope, we felt that the hour of trial was that in which we ought to advance and offer the testimony of our cordial affection, in Him who first loved us, and who said to his disciples, "Love ye one another as I have loved you."

In the name of the Central Conference of the Evangelical Societies of the Canton du Vaud in Switzerland.

DESCOMBAZ, Pastor at Bex, Canton du Vaud, *President*.

CH. BAUP, Minister of the Gospel at Vevey, *Secretary*.

### III.

FROM THE COMMITTEE OF THE BASLE MISSIONARY INSTITUTION.

*Basle, June 12, 1843.*

MY DEAR BRETHREN,—It is not from any want of cordial sympathy that you receive these lines as a testimonial thereof so very late. There were several circumstances out of human power in the way of the writer, which prevented him from conveying the feelings and expressions of warm and sincere sorrow and sympathy with your trial in the South Seas, as they were given in the meeting of the Committee. We consider the stroke fallen on your dear brethren in the South Sea Islands, and your young churches there, as one aimed at the whole Protestant Evangelical Church. We are full of that pain which must befall every Christian in seeing the work of destruction coming down upon sweet plantations of the Gospel, and are quite alive to our duty to do every thing in our power in order to have restored what is damaged, and protected what has to fear further attacks from the enemy of souls. We have, therefore, at the first account of the French intrusion into your beautiful field, taken every means for making public our own feelings of indignation and of anxiety, to arouse a spirit of prayer among our Swiss and German brethren, and to refute and unmask the false accounts of the newspapers regarding the history and state of the Missions in Tahiti, and the neighbouring islands.

Your kind letter of April 28th, came to hand after we had held already a monthly meeting in the church of St. Elizabeth, and sent our common prayers for the rescue of a threatened Mission to the throne of grace; nevertheless we were very rejoiced that a prayer-meeting should be held on June 5th, for that highly important purpose. We announced in the newspapers what we were to do, and in many places God's people came together and prayed earnestly for comfort and new blessings, where the fiend has planned to bring corruption and ruin. In our own city we had a crowded assembly, and it was easily to be felt how every heart was seized by the might of the Spirit, when we came humbly to pray that the Lord would turn every usurping plan of the Romish priests to kindle the lighted flame of the Gospel. But that meeting ought not to be the last for this great object. I hope we will pray incessantly for it; and as we do not think it suitable to send out Missionaries to that quarter, because the field ought to be taken only by your own Missionaries, we will at least do what is in our power as believers, to bring down upon the work of your labourers, the rain and sunshine of the Holy Spirit.

This new trial, dear brethren, as we firmly hope and believe will give only a new impulse to your blessed work, and give you a new experience of the wonderful assistance of the Lord Jesus Christ. It will also arouse a feeling of brotherly sympathy and of union in the Gospel, of all those who are working for the glory of our Saviour, and awaken that sympathy without which we could not hold together in the days of danger which are coming on.



With the most heartfelt feelings of intimate communion in the Lord, our great and eternal Head, we are,

Reverend and very dear brethren, yours,

The Committee of the Missionary Society, and on their behalf,

W. HOFFMAN,

*Inspector of the Missionary Institution.*

#### IV.

FROM THE NETHERLANDS MISSIONARY SOCIETY.

*Rotterdam, June 12, 1843.*

BELoved BRETHREN IN OUR LORD JESUS CHRIST,—The letter, which you have sent us under date of April 28th, has filled us with sorrow and melancholy at the disaster which you deplore, and the fate of the still young Missionary establishments, founded by your Society in the South Sea Islands. But lately released from the ignorance, error, and superstition of heathenism; and brought to the knowledge and belief of the only true God, and of Jesus Christ his Son, the Saviour of the world; you see them, in consequence of political events, again exposed to seduction and declension from the truth of the Gospel. You fear that you shall see the influence of your Missionaries weakened; their efforts impeded and undermined; and you paint the future, which formerly appeared so bright and fair, as involved in distressing gloom. Must we not sorrow with you? Must we not participate in your disappointment, fear, and grief? As members of the Protestant Church in general, and as fellow-labourers in the propagation of pure Christianity among the heathen in particular, we make with you, as protectors of the cause of Evangelical Missions, one body, of which when one member suffers all the other members suffer with it.

Yes, brethren, we participate in the sorrow, which more directly affects you as a particular Society. Like you, we find consolation, encouragement, and strength in prayer to our Almighty and all-sufficient Lord. To this you exhort us, and all the Missionary Societies in Europe; desiring that on the evening of the 5th of June, the friends of Protestant Missions may unite in spirit, and bow before the throne of grace, to implore that the dangers may be averted, to which the Missionaries, and the communities which they have formed in the South Sea Islands, are exposed.

You were then comprehended with these your Missions, in the prayers to Heaven, which were put up by a numerous meeting, on the evening of the 5th of June, for the coming of God's kingdom, for the protection of the Missionaries, for the success of their endeavours, and for the preservation and completion of the good, which, by the Lord's blessing, has been effected by their labours. May the Lord lend a gracious ear to your wishes and ours—to the wishes and prayers of so many fellow Christians; and may He, who rules in the midst of our enemies, and whose will it is that all men should be saved and come to the knowledge of the truth, maintain the honour of his Gospel, put to shame the kingdom of darkness, and give his blessing to every effort which is made in his fear and in his strength, according to his command, to extend the boundaries of his blessed kingdom to all parts of the world! And if his way is now obscure to you, as it has many times been to us, may he grant you to bear every trial with patience, to abide his time, and to follow in faith the way that he leads you. May the Christians in the South Sea Islands, protected and preserved by him, bear the trials with which they are now threatened or surrounded. May the sincerity of their faith, and the power of their love, become under and through

these trials more manifest—then certainly you, and we with you, shall hereafter rejoice at the hour of trial which has come over them. The Lord grant it!

With brotherly and cordial regard, we are, beloved brethren in our Lord

Jesus Christ, your brethren in him united,

The Directors of the Netherlands Missionary Society, and in their names,

R. LEDEBOER, *Secretary*.

## RESULTS OF MISSIONARY LABOUR AT AITUTAKI.

(From Rev. Henry Royle, Aitutaki, Hervey Islands, June 19, 1842.)

### *The heathen brought from darkness to light.*

It is our happiness to believe that our labours in the past year have been instrumental, through divine grace, in leading several of the people to a saving acquaintance with the truth: these are fourteen in number, and their daily walk and conversation attest most satisfactorily the genuineness of the change. Two of them had been leaders in those works of destruction, namely, the burning of our two chapels with a number of the houses belonging to the party favourable to the Mission. The men who once sought to destroy our lives and property, now receive at our hands, in a spirit of the deepest penitence and humility, the sacred symbols of the Saviour's broken body and shed blood. I shall not soon forget the emotion with which the church-members listened to their confessions: from my own eyes, I am not ashamed to confess, they drew a copious flood of tears. Their companions in sin vented upon them, for a season, their hottest anger; but they sustained it in a truly christian spirit. Piao and Pakiua, for such are their names, began to attend the means of instruction, and were soon able to read with fluency the word of God. They are now respected on the island, and Pakiua is one of my most devoted teachers in the schools.

### *Fruit gathered to eternal life.*

A few of our people have died in the faith of the Gospel: we witnessed their closing scenes, and heard with satisfaction their dying testimony to the preciousness of a Saviour's love. In January, I visited the dying bed of Vae, the Governor of the district in which my house stood. He was one of the few who connected themselves with us soon after our first landing on these shores; and he was known to have declared his intention of shielding us, by all proper means, from a popular feeling provoked against us by a number of wicked white men residing on the island. He was by birth a considerable Chief, and was connected with the most powerful family in the land: he had also a numerous band of children, all of whom he sent to our school at the head-station, as soon as it was commenced. His natural disposition was simi-

lar to that of his brethren on the island—proud, hasty, and resentful; but, as he placed himself under our instructions at an early period, and was steady in his attendance, he soon gave decided evidence that our care was not bestowed upon him in vain. He frequently came to us to ask about eternal things; and the manner in which he proposed his questions, and listened to our replies, strikingly indicated the great change that had passed upon him, while it won upon our esteem and endeared him to our hearts.

### *Peaceful death of the Chief.*

His state of mind in the prospect of death was truly enviable. I cannot record any rapturous expressions which fell from his lips: he would take my hand and first press it to his lips, and then place it upon his heart, while a rapid stream of tears would course down his once manly but now ghastly countenance, indicative of the joy and peace that reigned within. I asked him, If he felt that he deserved the happiness he seemed to possess? His only answer was a flood of tears, and a significant shake of the head. I asked him, If there was anything to which he could liken the love of God, in giving his Son to die for poor sinners? He appeared thoughtful for a moment, and was silent; then throwing up his eyes towards heaven, he wept another flood of tears. I again asked, If he thought he merited heaven for his kindness to me, for his prayers, or anything he had done on earth? He replied, That is not what you have taught me to believe, nor is it what I have read in the word of God. He then repeated, in an emphatic manner, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

This was the last time he could speak so as to be understood, and in a few hours afterwards, we learned, by the usual demonstrations of grief and lamentation, that his spirit had entered the eternal world.

### *Anticipated triumphs of redeeming grace.*

There is a class of natives whom we view with feelings of peculiar interest: they have



done much to alienate our affections from them. I feel now in my own person, and see also in that of the dear partner of my days, the effects of their first violent opposition. They acted, however, in utter ignorance of the benevolence of our intentions. We have long prayed for them, and with many tears. The great Master of the vineyard has constituted them objects of our ministerial regards: we feel we have a great love for them, and desire to travail in birth over them, until Christ be formed in their hearts the hope of glory. Months have rolled away since we experienced any act of hostility from these people. They attend regularly on the Sabbath day, and at other times. Frequently they come in a body to bring us food. They appear to listen with attention to the Word preached: oftentimes they ask the most interesting questions in reference to eternal things; and many of them, of late, have been admitted to our schools. I have no doubt our Scripture Readers have exerted a happy influence over this portion of the population: indeed their whole conduct now is such as to evince the highest respect for our teaching. It is only on their own account that we attach any importance to this feature of their character; for little weight will accompany our ministrations among them, if there be a previous respect wanting for our persons and principles.

*Great improvement in social feelings and habits.*

In the prosecution of our labours, we found it necessary to attempt some change in their social and domestic habits; not that we wished the removal of that which

was truly simple—this we too much admired; but we were deeply convinced that some change was necessary. We urged them to build themselves houses in the cottage-style, light and airy, and divided into apartments for various uses. They soon followed our advice, and others now are imitating their example. The island begins to assume a garden-like appearance. The bush has been cleared away, and large tracts of land are under cultivation.

*Temper of the people under affliction.*

During last year our people suffered much from a scarcity of food, having been obliged to eat the various roots dug out of the earth. This, however, was the effect of a violent hurricane, which visited us in February, 1841. It lasted about thirty hours, and was truly frightful. Our two chapels were destroyed, with about thirty-three native houses. The sea broke through its usual bounds, and carried away all that obstructed its course. Trees of a large size, and which had apparently stood for ages, were torn up by the roots. The wind blew fiercely from every point of the compass in succession; but we felt its fury most from N. N. W. On that occasion we had a strong proof of the growing attachment of the people to us: they came from all parts of the island, through the night, forgetful of their own sufferings, that they might afford us what assistance lay in their power. They view the visitation as a merciful chastisement. It has been a means of awakening reflection in many minds, while our prayer has been that it may be sanctified to their eternal good.

## AFRICA.

### WORK OF GRACE AT CALEDON INSTITUTION.

(From Rev. Henry Helm, November 1, 1842.)

THE great and good work of God, mentioned in former communications, has continued, although not without some variation, to the present time. Many a sinner I trust, has, during this season of refreshing, come heavy-laden to Christ, and has received the promised rest. Of our young people, from 17 to 25 years of age, more than forty have experienced a saving change of heart; and of those more advanced in years, some whom we thought to be hardened, were not too hard for the Lord; they sought and found him. Great changes for the better have taken place in several families. Husbands, who had formerly much to suffer from their unconverted wives, have had the joy to see that God has answered their prayers by humbling and converting

their unbelieving partners, and the consequences are, peace and love in their families. Five young persons, members of a very irreligious family, the heads of which I have often had to admonish for not attending the means of grace, have been converted, and the father has followed this good example. In two families four have been converted, in others three, and in others two. My own family have also participated in this blessing: five of my sons experienced some years ago a saving change of heart; and their youngest brother has now been converted to God. What causes of joy and thankfulness has a father to see all his children walking in the truth! Bless the Lord, O my soul!

On the other hand, we have seen and



heard the words of our Saviour verified in more than one instance—Matt. x. 35, 36. I shall mention only two cases. Two of our converts are hated and persecuted for their piety by their wives, who say that they cannot bear them now, and they beat and pelt them with stones, not only in their houses, but also in the fields where they go to pray; and both of the men, of whom one was naturally of an unyielding and obstinate temper, not only bear patiently such treatment, but pray for their wicked wives. By this conduct even the people still unconverted are constrained to testify that these two men must be truly converted.

That this awakening, is the work of the Holy Spirit, and not, as it was thought at first by a few, a mere excitement, is, I think, sufficiently proved by the effects, the length of time it has continued, and the cases of those who, after prolonged resistance to the power of divine grace, yielded themselves to God. They left the station in the beginning of this awakening, and went on journeys, or into the service of neighbouring farmers, in order to get rid of the uneasiness they felt in their minds; but finding no relief, they returned and bent their knees before God to implore mercy. I shall relate an instance of this kind.

Two young men of about nineteen years of age had been for several months with a trader on a journey into the interior; they returned in February, and finding the people and their former companions so different

from what they were when they left the institution, they felt very uneasy, and would have left this place on the same day, had not one of my sons persuaded them to stay. One of them went, in the forenoon of that day, to see another young man, with whom he had been very intimate, and to whom he had given a ring as a sign of his friendship and respect. His former friend invited him to come to Christ, and when he saw that the other paid little or no attention to what he said, he took the ring out of his pocket, saying, "You and I were formerly companions—I am no longer a companion of yours; there, take your ring back. I do not say that I will never be your companion again, but then you must come over to me—to you I cannot return." This made some impression on his mind. He came to me in the afternoon to salute me, as is usually done by such of the people as have been long from home. I spoke to him seriously and affectionately on his awful state, and concluded by saying, that he must without delay begin to pray; and he did so. The Holy Spirit convinced him of his sins and lost condition: he prayed almost whole nights, and at day-time he would take his Testament and go into the fields to read and pray; and at the end of eight days, he enjoyed peace, love, and joy in the Holy Ghost. The other young man, who had been with him on the journey, experienced the same happy change about a month later.

### MADAGASCAR.

THE cruel and relentless persecution commenced in 1835, continues to rage in this island; and during the year 1842, five new victims have been added to the glorious company of Christian martyrs. The suspicion and cruelty of the Queen and her Government have, if possible, increased; and the state of the people in general, and of the persecuted Christians in particular, is one of the most aggravated misery. Two devoted brethren suffered death for the sake of the Lord Jesus, in the month of June, and by a letter from some of the native Christians themselves, forwarded from Tananarivo, in October last, we learn that three more have been put to death since that period. The suffering believers thus write:—

"This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper, [containing, it would appear, some reflection upon the Government,] and having fixed it on the walls of a house, the Queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the Queen declared she would have him cut into pieces the size of musket-balls. 'And I will not,' she said, 'let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused, and compelled to drink the tangena-ordeal. Raharo died from the tangena, and Ratsimilay, (another Christian,) being detected in attempting to save him from it, was ordered by the Queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt; and Imamonjy was also associated with them."

Under these accumulated fiery trials, the constancy of the believers is un-

wavering : as we have just seen, when arraigned before their cruel judges, they refused to divulge the names of their brethren, or their places of concealment, and calmly laid down their lives for the sake of the Lord Jesus, without the solace of a friend, and amidst the cruel triumph of their enemies.

The fury of persecution in Madagascar has now been poured out upon the infant-church for more than eight years ; its members have been driven into exile and slavery, and seventeen of their number have been doomed to death ; yet the trial of their faith has been found unto praise, and honour, and glory ; none have apostatised, or denied the Lord who bought them with his blood. With tender sympathy and continued prayer for our persecuted brethren, let us then unite thanksgiving to God who has sustained them under accumulated sufferings by his grace, and preserved them faithful even unto death.

### KINGSTON STATION, JAMAICA.

#### LAYING THE FOUNDATION-STONE OF A NEW CHAPEL, TO BE CALLED FREEMAN CHAPEL.

(From Rev. George Wilkinson, February 8, 1843.)

I AM happy to inform you that the present year has opened upon us with a very smiling aspect, giving promise, we trust, of enlarged success for the time to come. The visit of our dear friend, the Rev. J. J. Freeman, has done us much good : it has greatly cheered our spirits which were sometimes ready to droop, and has imparted an impulse to the station the effect of which will not be soon forgotten. Among other things we are glad that the question of building a chapel is finally settled, and that we have commenced in good earnest the erection of a commodious house for divine worship.

The foundation-stone of the new chapel was laid on Wednesday, February 1st, in presence of a numerous concourse of people assembled to witness the interesting ceremony. On the morning of the day we had an early prayer meeting to implore the blessing of God on the undertaking before us ; for "except the Lord build the house, they labour in vain who build it." At about four o'clock, we repaired to the site of the new erection, where a platform had been erected for the ministers and other friends, and where several hundreds of persons were gathered together. The service was commenced by singing, the reading of an appropriate portion of Scripture, and prayer : in these devotional exercises kind assistance was rendered by brethren of other religious denominations. I then gave a short account of the rise and progress of the station, from the commencement of the Society's operations here in 1834, by the late Mr. Wooldridge ; and read a copy of the writing which, together with some coins of the realm, was put into a bottle and deposited in the stone.

The Rev. J. J. Freeman, with myself, then proceeded to lay the foundation-stone ; and when the ceremony was completed,

Mr. Freeman addressed the meeting with his usual eloquence and effect. His address being concluded, it remained for me to mention to the people the name which had been selected for the chapel. We have fixed upon one which we think will meet with the approval of the Directors. In honour of our dear friend who was with us as a Deputation from the Parent Society in London, we propose calling it FREEMAN CHAPEL. This is not only the name of our dear and honoured friend, but is also strikingly characteristic of the circumstances of this people, and of all who may hereafter worship in this place. To this appropriate designation there was a cheerful and unanimous response by the meeting, who appeared pleased with the name from its peculiar and interesting associations. Mr. Freeman briefly replied in acknowledgment of the honour conferred upon him. One or two other speeches were then delivered ; and, after singing and prayer, the meeting separated, evidently gratified with what they had heard and witnessed.

A practical demonstration of good feeling, and of the readiness of the people to assist in the undertaking, was afforded by the liberal amount of subscription raised on the occasion, which was upwards of thirty guineas.

Such is the account of the interesting services of a day, to which many among us had long looked forward with feelings of joyful anticipation ; and upon which, I doubt not, many hereafter will look back with gratitude and delight. We trust that that day will be the beginning of days—of bright and glorious days—to the church of Christ formed here. "Glorious things are spoken of thee, O city of God." And of Zion it shall be said, "This and that man was born in her."



## DEATH OF THOMAS WILSON, ESQ.

THE friends and members of the Society have long been prepared, by their knowledge of the declining health and growing infirmities of its venerable and honoured Treasurer, to receive the solemn tidings of his death. On the morning of Saturday, June 17, after several days of severe suffering, he breathed his last, and entered into rest.

As an expression of their sentiments and feelings, in relation to this deeply afflictive event, the appended Memorial has been adopted by the Board of Directors:—

That in recording the decease of their late venerable friend and co-adjutor, THOMAS WILSON, Esq., the Directors of the London Missionary Society, with mournful pleasure, embrace the solemn occasion to express their high sense of his valuable services as one of its earliest friends and most liberal supporters, as well as in discharging the duties of his office as the Treasurer of the Institution: they are constrained, also, by a sense of justice to his memory, to bear their willing testimony to the scriptural simplicity of his christian faith, and the uniform consistency and purity of his character; while his *public* worth, as a generous supporter of benevolence and religion, and especially as the munificent benefactor of that section of the Christian Church of which he was a member, demand their gratitude to God, who enriched him with his grace, and made him a faithful steward in his service.

That the assurance of affectionate sympathy and condolence from the Directors, be presented to Mrs. WILSON, JOSHUA WILSON, Esq., and the other members of the bereaved family; with the expression of their devout hope, that they may be sustained and comforted under this painful dispensation, by those divine and gracious principles which formed the character and cheered the spirit of their departed relative.

The remains of our beloved and lamented friend were consigned to their last resting-place, on Friday, June 23, in the family vault, at Abney-park Cemetery. A Deputation from the Board, consisting of Thomas Challis, Esq., *Chairman*; Rev. A. Tidman and Rev. J. J. Freeman, *Foreign Secretaries*; Rev. T. Lewis, Rev. Dr. Morison, R. Cunliffe, Esq., John Dyer, Esq., and F. Smith, Esq., attended the funeral, which proceeded from Highbury-place, at twelve o'clock. Other members of the Board, anxious to pay their last tribute of respect, also attended on the occasion. The solemn service at the Cemetery was commenced in the chapel, with reading the Scriptures and prayer, by Rev. J. H. Godwin; followed by an address from Rev. Dr. Henderson. The Rev. A. Tidman addressed the friends and spectators at the tomb, and the Rev. T. Lewis offered the concluding prayer.



## DEATH OF THE REV. JOSEPH FLETCHER, D.D.

THE afflictive dispensation, which forms the subject of the foregoing record, was preceded only a few days, by an event of the same mournful and trying character. The death of the Rev. Dr. FLETCHER, which occurred on Thursday, 8th of June, is already known to the christian public, among whom it has awakened an unanimous feeling of profound and affectionate sorrow. At their earliest meeting, after the lamented occurrence, the Directors recorded their estimation of his character, and their grief for his removal, in the following terms :—

That this Board has received with deep emotion, the painful intelligence of the decease of their beloved and highly honoured friend and co-adjutor, the Rev. Dr. FLETCHER.

That it hereby expresses and records its most affectionate and christian condolence with the widow and bereaved family of their departed brother, under the pressure of this affliction ; praying that the God of all consolation may administer the balm of heavenly peace to the afflicted spirit ; and with the church and congregation at Stepney, which have been deprived of a Pastor so justly revered. And also, that it hereby records its devout submission to the great Disposer of all human affairs, who has thus been pleased to remove from the scene of his earthly labours, to the home of perfect rest, one of the most enlightened, ardent, and stedfast friends of Protestant Christianity, and of Christian Missions,—one who had long identified himself with this Society in particular, as a Contributor, Advocate, and Director ; first in the country, and subsequently in the Metropolis ;—who, on numerous and important occasions, cheerfully rendered it essential service by pleading its claims in public, and aiding its counsels in committee ;—and whose talents and attainments, whose eloquence and energy, were consecrated to the cause of God and of truth in the world ; and of whom it is the joy of his friends, even while they deplore the loss they sustain, to be assured that for him to live was Christ, and to die gain.

The last offices of respect and affection toward our departed friend and brother, were fulfilled on Friday, the 16th of June. The Rev. A. Tidman, and Rev. J. J. Freeman, *Foreign Secretaries*, formed the Deputation from the Board of Directors, to accompany the funeral procession. The relics of our honoured friend were laid in the same burial-ground which so soon afterwards received the last remains of Mr. Wilson, and the occasion was marked by similar solemnities.

## DEATH OF MRS. BIRT IN CAFFRELAND.

It is now the painful duty of the Directors to communicate the full particulars of this most distressing event, which was briefly stated last month. Our intelligence is derived, from a letter dated March 11, received within the last few days, from the Rev. Henry Calderwood, whose sentiments on the occasion, as therein expressed, have received our earnest and unqualified sympathy, and cannot but awaken corresponding emotions among all the friends of the Society:—

“It is with feelings of the deepest grief I am called upon to convey the truly melancholy intelligence of the sudden death, by accident, of our beloved sister, Mrs. Birt. This most distressing event occurred on the first of the present month. Our brother and sister were returning from the sea-side, whither they had gone for the sake of Mrs. B.’s health, which has been indifferent for some time past. Between the station of Mr. Kayser, and that of Mr. Birt, the wagon was overturned, and our dear sister almost instantaneously killed. Mr. Birt, his little child, and another little girl, were also in the wagon, but escaped unhurt.

“A considerable time necessarily elapsed between the overturning of the wagon and the arrival of efficient aid. Mr. Kayser, and two of the Scottish brethren, who acted a truly brotherly part, were as soon as possible on the spot. But, although the most effective aid had been at hand, I do not think, from the position of the wagon, and of the body of the deceased, it could have been of any avail. As it was, the case of our brother was truly touching. When he emerged from the wagon, he saw the real situation of his dear wife: her head was outside the wagon, the side of which had fallen on her neck—the driver and leader, confounded by the scene, were of little use for a time, and they and our all but distracted brother tried in vain to raise the load that was crushing, or, I believe, had already crushed to death, his beloved partner.

“When the body was removed from under the wagon, it was too evident that all attempts at recovery were fruitless. Our brother Kayser was nearest, and, when he arrived, the scene was afflicting beyond measure. The driver and leader sat weeping under a tree. Three native girls, with the now motherless babe, formed another group, also weeping; and there lay our brother overwhelmed with grief, by the side of the bruised and lifeless body of her who had been the sharer of all his joys and sorrows.

“Our departed sister was an amiable friend, and a valuable wife. All who can value either female or christian worth must have esteemed her. There was nothing showy about her, but her character was solid; and we think she could be ill spared. But the Lord judges not as man judges—He can carry on his work without any of us. Our brother has been comfortably sustained throughout the trying providence, since his mind recovered from the first tremendous shock. He can yet sing of mercy as well as judgment. The remains of our dear sister were committed to the dust at the Umxelo, on the 3rd instant. All our own brethren, and those of the Scotch Societies who could reach in time, were present; and we all felt that the Lord was most distinctly speaking to us. We mourn, but not as those who have no hope. We have laid her remains in the dust, but her *spirit is not there*: through our tears around her grave, we could look forward to a blessed and glorious resurrection.

“On our return to Caffreland, I was much pleased to mark in the mind of the deceased a greater interest, as I thought, in her work, and a growing fitness for it; and we fondly hoped she might be long spared. But our Master was only preparing her for a purer and happier service, where the wanderings and trials of the Missionary are no more. O, how solemn, how touching, the appeal to us all to be up and doing our Father’s work, while it is called to-day!”

## ARRIVAL OF MISSIONARIES AT CAPE TOWN.

THE Directors rejoice in being enabled to state, that the Rev. Robert Moffat, Mrs. Moffat and family, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, Mr. Gill, with Miss

E. Hone, of the Ladies’ Society, reached Cape Town in safety by the ship *Fortitude*, on the 10th of April.

## EMBARKATION OF MISSIONARIES FOR INDIA.

ON Saturday, June 3, the Rev. William Buyers, with Mrs. Buyers, and child, embarked at Portsmouth, in the ship *Ellenborough*, Capt. Close, for Calcutta, on his return to Benares.

Mrs. C. Campbell also embarked in the same ship, and will be landed at Madras, whence she will proceed to rejoin her husband at Mysore.

## ARRIVAL OF MRS. AND MISS LOWNDES FROM CORFU.

ON Saturday, April 29, Mrs. Lowndes, accompanied by her eldest daughter, who, for some time past, has laboured under serious indisposition, arrived in safety at Falmouth,

from whence they proceeded to Devonport, where they are now staying for the benefit of Miss L.'s health.

## MISSIONARY CONTRIBUTIONS,

*From the 13th April to the 31st of May 1843, inclusive.*

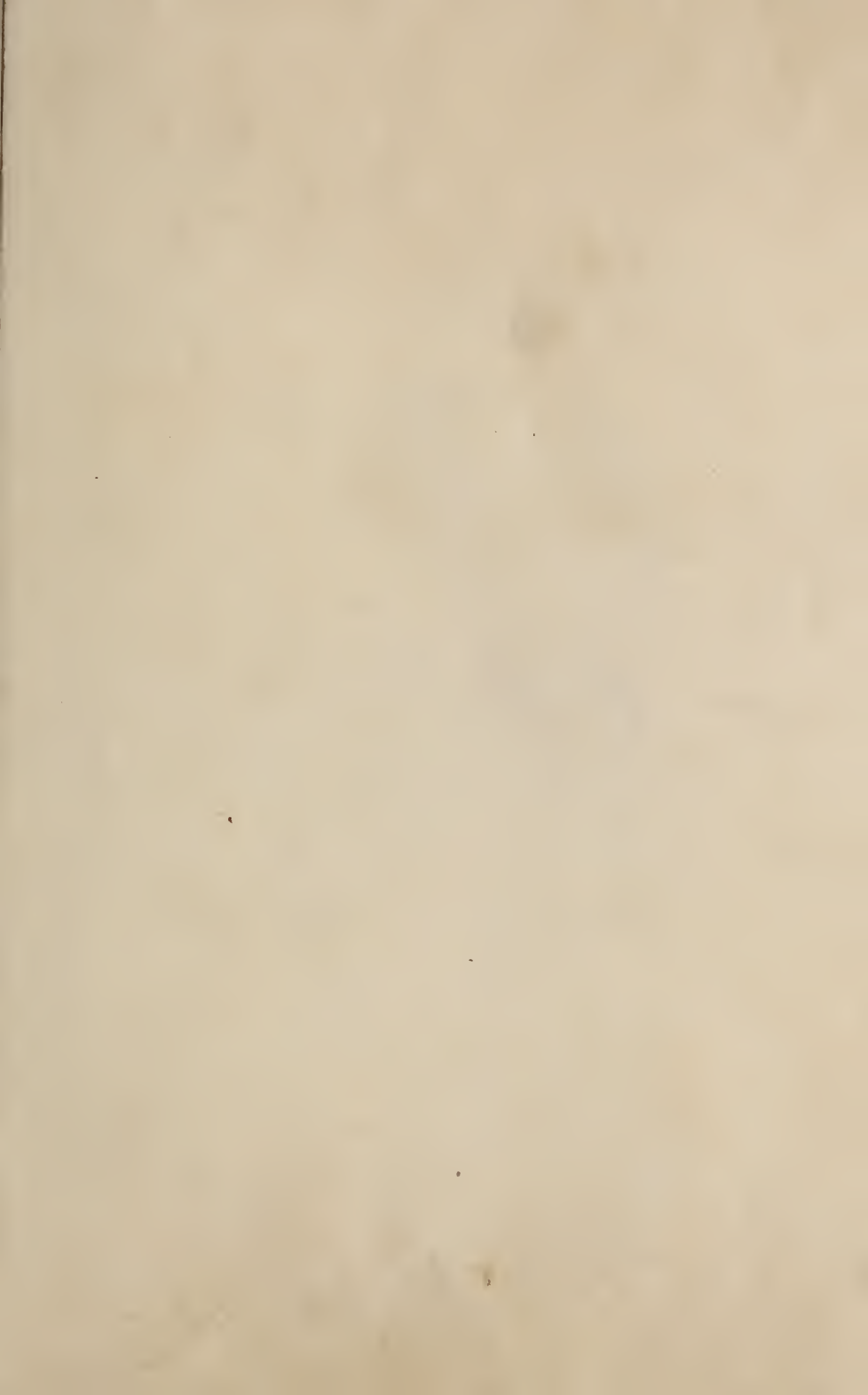
£ s. d.		£ s. d.		£ s. d.	
Miss Whalley, Brother, and friends .....	2 10 0	Native Evangelist in India, under Rev. A. F. Lacroix .....	25 0 0	Mr. G. Simmons.....	2 2 0
Nonconformist .....	2 2 6	Sundries for a second ditto .....	25 0 0	67l. 17s. 10d.	
Collected in a small work- shop of tailors .....	0 8 4	Aux. Soc. per Mr. Se- well, on account.....	59 18 10	Poplar, Trinity Chapel ...	60 4 6
Collected by the Misses Stone .....	2 14 4	Clapton.....	31 3 4	Queen street, Ratcliffe ...	11 5 6
Collected at Mrs. Boyes's, St. John's Wood .....	2 0 0	Claremont Chapel .....	38 17 8	Robert-street, Grosvenor- square.....	64 6 1
Ditto for the Chinese Mission .....	1 12 0	Craven Chapel.....	71 7 2	Spafields .....	25 0 0
J. and S. N. ....	1 1 0	For the Chinese Mission For the Nat. Tea. John Craven .....	5 0 0	Stoke Newington, Abney Chapel .....	18 0 0
S. N. a thank-offering for the Chinese Mission ...	0 10 0	Do. Mr. W. Reid .....	11 17 0	Shepherd's Market.....	5 8 4
Mr. W. Pegg.....	5 0 0	Do. Mrs. W. Reid .....	1 1 0	Tabernacle .....	40 0 0
Anna, for the Surat Mis- sion .....	0 5 0	For the Bengal Mission, per Rev. A. F. Lacroix	32 12 0	Tottenham Court-road ...	20 5 6
A thank-offering on a bridal day.....	5 0 0	123l. 19s. 2d.		Fitzroy Rooms, collected by Mrs. Fletcher .....	12 15 6
E. H. by Mr. W. N. Nash	5 0 0	Esher-street .....	6 17 7	Trinity Chapel, Phillip's- street, Kingsland .....	7 15 8
Mr. James Clarke .....	10 0 0	Falcon-square .....	29 10 10	Union-street .....	18 7 2
Per Rev. A. F. Lacroix— For the Bengal Mission,		Finsbury Chapel .....	22 2 6	Walthamstow .....	30 0 0
H. Williams, Esq. ....	7 7 0	Hackney, St. Thomas's- square .....	41 17 1	Walworth, York-street ...	73 8 6
C. Tilt, Esq. ....	24 0 0	Messrs. J. and T. Tait, for the Chinese Mission	3 0 0	Weigh House .....	81 15 7
F. Meyer, Esq. ....	25 0 0	44l. 17s. 1d.		Well-street .....	27 13 6
Misses Collins, to defray the expenses of an itin- erancy .....	24 0 0	Hare-court .....	10 16 0	Kennington Sunday-sch.	2 8 6
<i>For the Chinese Mission.</i>		Horsleydown, on account	10 0 0	<i>Bedfordshire.</i>	
J. W. Bromley, Esq. ....	5 0 0	Holywell Mount.....	22 12 0	Bedford, Old Meeting ....	39 13 3
James Peek, Esq. ....	52 10 0	Hope-street .....	- 1 2 0	For Teacher in Africa..	4 2 6
Miss Morland, per Rev. J. Mulley .....	20 0 0	Kensington .....	45 7 6	For Mrs. Porter's School, Vizagapatam .....	4 0 0
T. A. Hauey, Esq. ....	20 0 0	Kingsland.....	15 6 0	47l. 15s. 9d.	
S. H. ....	5 0 0	Latimer Chapel .....	9 0 0	Biggleswade, Mrs. J. N. Foster, for the Chinese Mission.....	5 0 0
Mr. F. Fitch.....	4 1 0	Limehouse, Coverdale Ch.	9 9 0	Luton, for the Chinese Mission, "Anonymous"	5 0 0
Mrs. Back, for Mrs. Lewis's School, Cumbatoor ....	2 0 0	Maberly Chapel .....	10 17 5	<i>Berkshire.</i>	
<i>London Auxiliaries and Collec- tions, 14th May.</i>		Mile End, New Town ..	3 1 0	Twyford, Rev. J. Whit- well .....	1 0 0
Aldermanbury .....	10 0 0	Islington Chapel.....	14 9 8	<i>Buckinghamshire.</i>	
Albany Chapel, Regent's- park .....	22 0 0	Lower-street, Islington..	32 3 11	Burnham .....	1 18 8
Barbican Chapel.....	54 0 0	Miss Sabine, for China	5 0 0	Sunday school.....	1 3 0
Bethnal Green .....	9 15 0	Mrs. Piffard, ditto .....	5 0 0	<i>Cambridgeshire.</i>	
Brixton Hill, for the Chi- nese Mission .....	1 1 0	Union Chapel, Islington..	46 19 4	North East Aux.....	16 10 8
Bishopsgate Chapel .....	23 11 1	Mrs. John Wilson .....	5 0 0	For Wid. and Or. Fund	0 15 0
Camberwell .....	83 5 0	Holloway Chapel.....	21 0 9	17l. 5s. 8d.	
Clapham, per Rev. J. Hill— J. Gladstone, Esq. for a		Kenilworth Town .....	26 6 8	<i>Cheshire.</i>	
		Northampton Tabernacle	9 5 5	Tintwistle.....	24 2 3
		Orange-street .....	14 4 8	<i>Derbyshire.</i>	
		Oxendon-street .....	22 10 0	Derby, Chester-place Sun- day-school, for Schools at the Kuruman .....	0 10 0
		Poultry Chapel .....	44 15 10	Victoria-street, Boys' Sunday school.....	0 11 6
		For the Chinese Mission, Mr. A. Caldecott.....	10 10 0	Breadsall Rectory, Rev. H. R. Crewe, for the Chinese Mission .....	5 0 0
		A Friend .....	0 10 0		
		Mr. W. Greig .....	5 0 0		
		Mr. R. J. Hendrie ...	5 0 0		

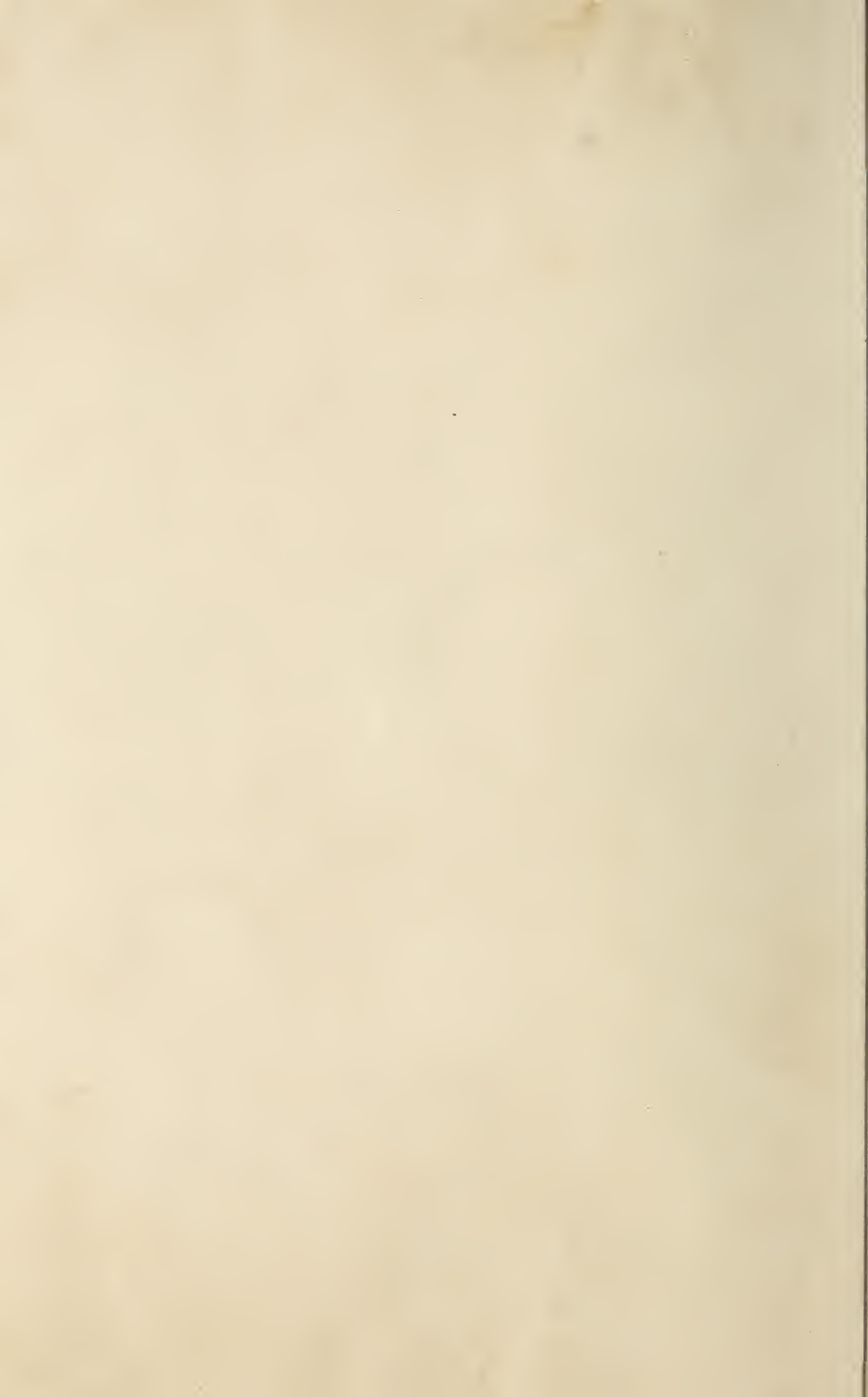


	£	s.	d.		£	s.	d.		£	s.	d.
<i>Dorsetshire.</i>				Poyle .....	26	1	4	Putney .....	16	18	0
Blandford, Emma H. ....	0	10	0	For the Chinese Mission,				T. Kingsbury, Esq. ....	5	5	0
Stalbridge, Miss Taylor ...	1	0	0	J. Trumper, Esq. ...	10	10	0	<i>Warwickshire.</i>			
Juvenile Contributions ..	1	0	0	Mrs. Bryan .....	0	4	0	A Missionary in Warwick-	20	0	0
2l.				36l. 15s. 4d.				shire .....			
Weymouth, "Anonymous,"				Tottenham & Edmonton	8	0	1	Birmingham, a Carr's-	1	1	0
for the Widow and Fam-				Mrs. Wright .....	2	0	0	lane friend .....			
ily of the late Rev. J.				Do. for China .....	1	0	0	Per W. Beaumont, Esq.—			
Williams .....	2	0	0	11l. 1d.				West Bromwich, Mayer's-			
<i>Essex.</i>				Highgate Congregational				green, Rev. J. Hudson	82	3	5
Chigwell-row .....	7	2	6	Church .....	8	7	8	and friends .....			
Chigwell, Hon. Mrs. Up-				Finchley .....	11	0	8	<i>Westmoreland.</i>			
cher .....	5	0	0	Enfield Highway .....	2	6	5	Kirkby Lonsdale, Rev. W.			
Chelmsford, per Mr. I.				Enfield .....	11	5	0	C. Wilson .....	1	1	0
Perry, for a Missionary				<i>Monmouthshire.</i>				<i>Wiltshire.</i>			
Student .....	25	0	0	Newport, Mill-street .....	3	12	6	Melksham, per Rev. W.			
Stratford .....	7	11	0	Lanvaches .....	1	0	6	Jackson .....	13	17	6
Barking .....	6	1	9	<i>Norfolk.</i>				W. Fox, Esq. ....	7	0	0
Mark's Gate .....	5	4	0	Norwich, J. Venning, Esq.				Ditto, for the Chinese			
Plaistow .....	23	2	0	for two girls in Mrs.				Mission .....	5	0	0
North Weald Bassett, Le-				Maul's School .....	5	0	0	Devizes, the late Mrs.			
gacy of late Miss Eliza-				Dereham, Mrs. Reeve, for				North, for a Chapel in	10	0	
beth Marshall .....	100	0	0	the native girl, Susanna				India .....			
<i>Hampshire.</i>				Reeve .....	3	0	0	<i>Worcestershire.</i>			
Portsea, Mr. G. Pratt .....	1	1	0	Docking, Mr. R. Ander-				Kidderminster, Mrs. Wal-			
Rev. C. Roome .....	1	1	0	son .....	2	0	0	ker, for the Chinese			
Basingstoke, for Nat. Girl				Yarmouth, Independent				Mission .....	1	0	0
at Berhampore, Ellen				Meeting, for the Chinese				Miss Walker, ditto .....	0	10	0
Hunt .....	1	10	0	Mission .....	8	0	6	<i>Yorkshire.</i>			
Warsash, R. R. B. ....	2	10	0	For the Nat. Tea, John				Sheffield, for the Chinese			
Southampton, per Rev.				Palmer .....	10	0	0	Mission—			
T. Adkins, for the Chi-				<i>Nottinghamshire.</i>				Miss Walker .....	5	0	0
nese Mission .....	43	0	6	Carlton Hall, R. Rams-				Mr. J. Jones .....	1	0	0
<i>Hertfordshire.</i>				den, Esq. for Native				6l.			
St. Alban's, J. Dixon, Esq.				School in India .....	10	0	0	Leeds, for the Chinese			
for the Chinese Mission	5	0	0	<i>Oxfordshire.</i>				Mission—			
Hitchin, Legacy of late				Woodstock, Mr. W. Noble,				E. Baines, Esq. ....	10	0	0
Mr. J. L. Brookes .....	5	0	0	for the Chinese Mission	0	10	0	Mr. P. Willans .....	10	0	0
<i>Huntingdonshire.</i>				Tetsworth, Mr. G. Shrim-				Rev. J. Ely .....	5	0	0
Standground, Mr. B. L.				pton, a thank-offering,				Mr. E. Baines, Jun. ...	5	0	0
Ward, for the Chinese				for the Chinese Mission	1	1	0	Mr. J. W. Smith .....	5	0	0
Mission .....	10	10	0	Henley-on-Thames, on				Mr. Sedman .....	5	0	0
<i>Kent.</i>				account .....	32	0	0	Mr. J. Wade .....	5	0	0
Dover, Russell-street ...	16	9	2	<i>Shropshire.</i>				Mr. Taylor .....	5	0	0
Margate, Zion Chapel				Wellington .....	22	2	0	Mr. N. Dixon .....	5	0	0
Sunday-school .....	5	6	0	<i>Somersetshire.</i>				Mr. Knight and Family	5	0	0
Blackheath-hill, T. W.				Bristol Aux. Soc. for the				Mr. Brooke and Family	5	0	0
Kershaw, Esq., for the				Chinese Mission .....	299	6	6	Mr. J. Wilkinson .....	5	0	0
Chinese Mission .....	10	10	0	Bath, Miss Sidney Owen,				Friends, by Rev. T.			
Blackheath, a Friend, by				for the Chinese Mission	50	0	0	Scales .....	5	0	0
Mr. Burnside .....	5	0	0	For the N. Tea. William				Sums under 5l. ....	75	0	0
Isle of Sheppy, collected				Jay, 10th payment .....	10	0	0	116l. 10s. 8d.			
by F. W. ....	0	8	6	<i>Staffordshire.</i>				On account .....	0	10	0
Edenbridge Sunday-sch-				Stone, on account .....	4	10	0	<i>WALES.</i>			
children, by Mr. J.				<i>Surrey.</i>				Per Rev. E. Griffiths—			
Green .....	1	7	0	Clapham, a Friend, per				Abrahan .....	1	17	0
Greenwich, Maize-lull ...	14	3	6	Rev. J. Arundel, for the				Morrison, Libanus .....	4	1	6
<i>Lancashire.</i>				Chinese Mission .....	5	0	0	5l. 18s. 6d.			
Bolton, Mrs. Walker, for				Thames Ditton, for the				Per Rev. W. Hopkins—			
the Chinese Mission ...	20	0	0	Chinese Mission .....	2	10	0	Cwmrhaes .....	5	6	0
<i>Leicestershire.</i>				Kingston, balance .....	15	3	6	Mrs. Parry's Mis. box.	3	4	0
Evington .....	31	1	6	Collection .....	6	12	5	Llangatwg .....	5	0	0
<i>Lincolnshire.</i>				Morden Hall, Rev. J.				13l. 10s.			
W. C. ....	0	10	0	White .....	5	5	0	Llandiloos, H. Jones, Esq.			
<i>Middlesex.</i>				Mrs. White's Mis. box	0	15	9	for the Chinese Mission	1	0	0
Totteridge and Whetstone	8	14	2	Norwood .....	19	0	4				

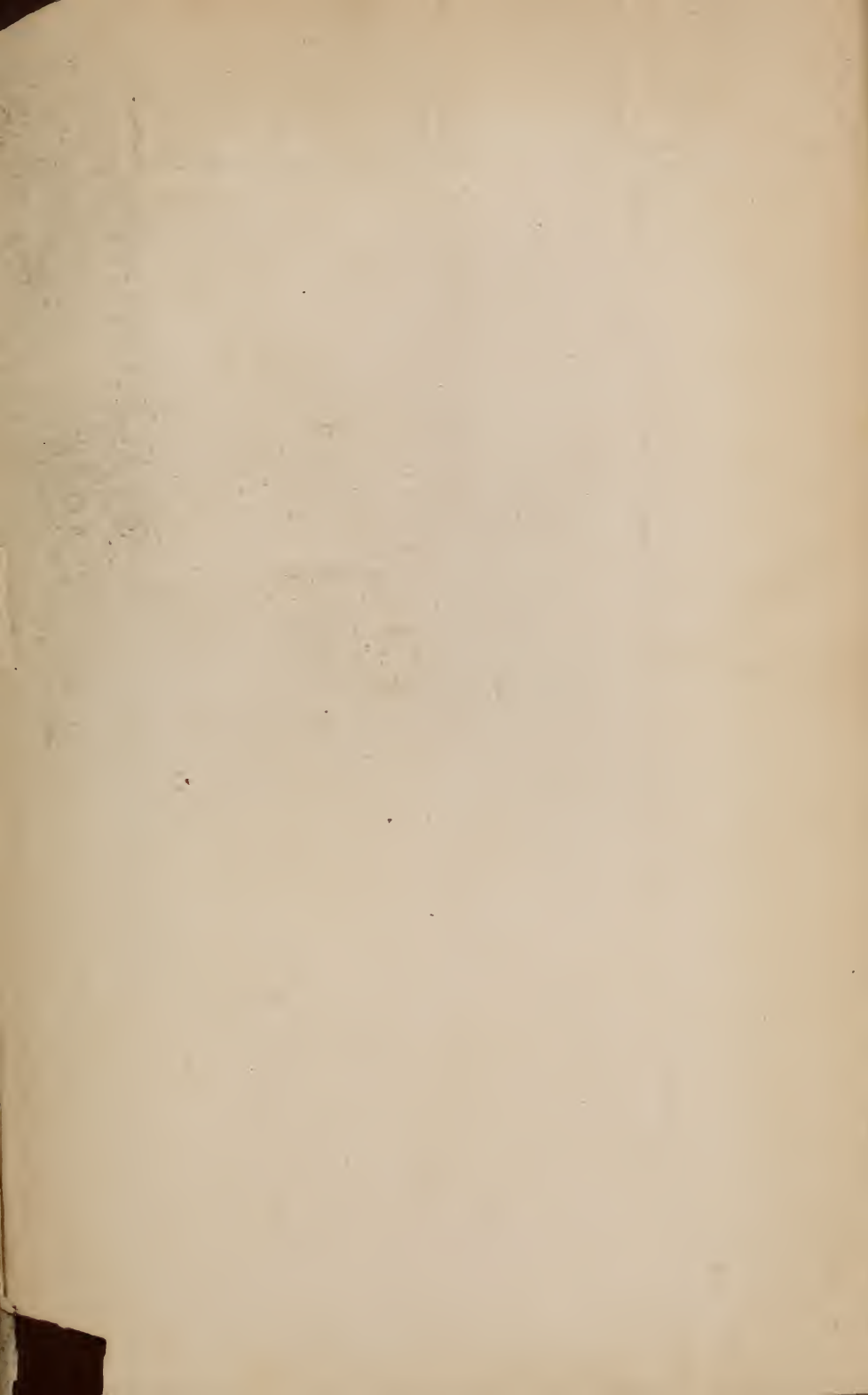
Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.





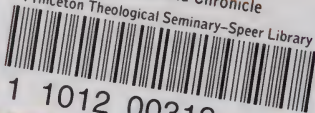




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